

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI. No. 4. CITY OF NAUVOO, ILL. MARCH 1, 1845. [WHOLE No. 112.]

HISTORY OF JOSEPH SMITH.

(Continued.)

July, which once dawned upon the virtue and independence of the United States, now dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy, acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up and rushed on to destroy the rights of the church, as well as the lives of her members. One Pixley, who had been sent by the Missionary Society, to civilize and christianize the heathen of the west, was a black rod in the hand of Satan, as well as a poisoned shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts, to the religious papers in the east, to sour the public mind, from time to time; besides using his influence, among Indians and whites, to overthrow the church. On the first of July, he wrote a slanderous article entitled, "Beware of false Prophets," which he actually carried from house to house, to incense the inhabitants against the church, to mob them, and drive them away.

The July number of the Evening and Morning Star, pursued a mild and pacific course, the first article therein, entitled, "Beware of false Prophets," was calculated to disabuse the honest, public mind, from Pixley's falsehoods; and the caution against "Free people of color," settling in Missouri, was sufficient to silence the fears of every sober mind, yet, it was all in vain; the hour of trial must come: and, notwithstanding the constitution of Missouri, as published in the same paper, says:

"Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship,

5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship; yet, because the saints believed and taught differently from their

neighbors, and according to the laws of heaven, in spiritual things, Satan said, let there be a mob and a mob there was, and they drew up and published a manifesto, which will appear in its place.

Extracts, from the elders letters, to the editor of the Evening and Morning Star, in the July number:

"Palmyra, Missouri, May 16th, 1833.

The Lord is opening the eyes of the blind, and blessing our labors. We have baptised eighteen members in this settlement.

G. M. HINKLE,
ELISHA GROVES."

"Six miles off Quincy; (Mo) June 3, 1833.

Every few days there are some honest souls born into the kingdom of God. Persecution rages to a considerable extent. It seems as if every denomination, sect, party and club, were prepared to fight against the work of the Lord. I often think of Paul, when his friends let him down by the wall, in a basket; but, notwithstanding all that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution. A man has just told me, that in Palmyra, in forty-eight hours, the cholera had taken forty-seven to their graves. The disease is in the country, as well as the town, and carries off all ages, colors and conditions, sparing none.

GEORGE M. HINKLE."

"Chenango Point, N. Y. May 16, 1833.

Dear Brother:

I rejoice much in the prosperity of Zion, and pray God to enlarge her borders, and increase her converts; yea, and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve churches, and passed three others in coming to this place; all of which are nearly in the course, from Kirtland to Chenango N. Y.: so grows, and so spreads the mighty work of the Lord. Some of said churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. Oh may the Lord cause his glorious voice to be heard, until error and superstition shall give way to the everlasting gospel of Jesus. I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the gospel, until the people of God are delivered

from the merchants and traffickers of souls, unto the glorious liberty of the gospel. I have baptised four since I left Kirtland. As for myself, I intend, if possible, to attend the school at the latter Jerusalem, to which, I am confident, it is my privilege to go, as often as the old apostles went to the former Jerusalem.

I have traveled about five hundred miles in about six weeks, and held fifteen meetings, and I trust that I shall continue to receive the grace of God to support me even to the end.

SYLVESTER SMITH."

"The elders stationed in Zion, to the churches abroad, in love, greeting:

Dear Brethren;

One year having passed, since we addressed the churches abroad, on the situation of Zion, and the state of the gathering, it seems to be our duty, to address the saints on the same subjects. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by such as have lost their standing among men of character, in the world. In the letters alluded to, are some facts; but the most of them are false. It is said, that women go out to work; this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church.

One Bates, from New London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and necessary articles for the saints; after his arrival here, sued Bishop Partridge and obtained a judgment for the same.—Bates shortly after denied the faith, and run away on Sunday, leaving debts unpaid. Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which

lead to peace and eternal glory. One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion.—Through a mistaken idea, many of the brethren, that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated, to plant the poor in their inheritance, according to the regulation of the church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the law of the Lord, and also, according to the law of the land; and the Lord has said, that in keeping his law, we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sects or societies, but gives all its citizens a privilege of worshipping God according to their own desires. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the store-house in Zion, for the purpose which the Lord has commanded. Do not think brethren, by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed that the poor and the meek of the earth shall possess it.

The circumstances of the saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them if they would obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in conse-

quence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting at nought the law of the glorious gospel, and also, the word of the glorious Redeemer; and to suppose we can take possession of this country, without making regular purchases of the same according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

Then brethren we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

It ought to be known abroad that much improvement is needed in the cattle, sheep, and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement.

The sheep of this state are large, but as their wool is coarse, the quality would soon be improved, if our brethren would drive with them, some merinos or saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed among the brethren in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals.

The flood of waters, occasioned by the great rains, in the eastern and middle states, did im-

mense damage: war between Turkey and Russia continued to rage; and the epidemic disease of London continued its frightful ravages; so terrible was its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis. [See Evening and Morning Star for July.]

July 13th. A council of elders, viz: G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. K. Whitney, John Smith, Luke Johnson, with myself, assembled in Kirtland; Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland; it was decided that he should remain in Kirtland.

"THE EVENING AND MORNING STAR,"
Extra—July 16th, 1833.

Having learned with extreme regret, that an article entitled, "Free people of color," in the last number of the Star, has been misunderstood, we feel in duty bound to state, in this Extra, that our intention was not only to stop free people of color from emigrating to this state, but to prevent them from being admitted as members of the church. On the second column of the one hundred and eleventh page of the same paper, may be found this paragraph: "Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper: great care should be taken on this point. The saints must shun every appearance of evil. As to slaves we have nothing to say, in connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks in Africa.

We often lament the situation of our sister states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood: for they are ignorant and a little may lead them to disturb the peace of society. To be short, we are opposed to having free people of color admitted into the state; and we say, that none will be admitted into the church, for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, through the favorable auspices of a Jefferson and Jackson."

On the 20th, the mob collected, and demanded the discontinuance of the printing in Jackson county: a closing of the store: and a cessation of all mechanical labors. The brethren refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down; the materials taken possession of by the mob; many papers destroyed, and the family and furniture thrown out doors.

The mob then proceeded to violence towards

Edward Partridge, the bishop of the church, as he relates in his autobiography: "I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me, and all this, because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the saints had had to suffer persecution in all ages of the world, that I had done nothing which ought to offend any one. That if they abused me, they would abuse an innocent person. That I was willing to suffer for the sake of Christ; but, to leave the country I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, call upon your Jesus &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and, as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors, or any one else."

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause, the mob ceased operations, and adjourned until Tuesday the 23rd. Elder Gilbert, the keeper of the store agreed to close that; and that may have been one reason, why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked outrageous and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents were presented to the saints. An armed and well organized mob in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the saints, "you now know what our Jackson boys can do, and you must leave the country," and all

the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pirley, Likens, Lavelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed;" all these solemn realities were enough to melt the heart of a savage; while there was not a solitary offence on record, or proof that a saint had broken the law of the land.

And when Bishop Partridge: who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, cowed like some un-named, unknown biped, and one of the sisters cried aloud; "while you, who have done this wicked deed, must suffer the vengeance of God; they, having endured persecution, can rejoice, for henceforth, for them, is laid up a crown, eternal in the heavens;" surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.

CONFERENCE MINUTES.

From the N. Y. Prophet.

HARTFORD CONFERENCE.

Pursuant to public notice, a special conference of the church of Jesus Christ of Latter-day Saints assembled in the Temperance Hall, in the city of Hartford, Conn., on Saturday, January 4, 1845, at half past ten, A. M.

Elder Sirrine was appointed president, and W. I. Appleby, of New Jersey, Secretary.

Opened by singing, and prayer by the president.

Official members present—three high priests, four elders, three priests.

Representation of the branches in the vicinity of Hartford, were then called for.

Elder Sparks represented as follows—Windsor branch, numbering fourteen members including two elders, one priest, and one teacher; Hartford, seven members including one elder and one priest. Saints unorganized—Farmington, eight—Bloomfield, seven.

The president delivered a short address on the subject of calling the conference, &c., followed by Elders Lane and Sparks.

Adjourned until 2 o'clock P. M.

Two o'clock, P. M. Met—Prayer by Elder Sparks.

Elder Lane addressed the conference on the organization and principles of the kingdom of God.

Conference adjourned.

Met in the evening—prayer by Elder Appleby, after which the president addressed the conference on the subject of election and reprobation, followed by Elder Sparks.

Dismissed, to meet on Sabbath morning at half past nine for prayer.

Sabbath. Met—United in prayer with the president and secretary, prior to public service.

Ten o'clock, A. M. Service opened by singing and prayer by the president.

Elder Sparks delivered an eloquent and convincing discourse, to a large and attentive audience, on the subject of revelation in all dispensations.

Adjourned, to meet again at two o'clock, P. M.

Afternoon. Met—prayer by Elder Sparks.

On motion, it was resolved, that Elder Sparks be appointed to preside over the branch in the city of Hartford, Brother Wheat assisting him as priest; and that Brother J. Burnham be ordained a traveling elder, and Brother Hoskins a teacher in Windsor branch—carried, and ordained under the hands of Elders Serrine, Sparks and Appleby, after which the president set forth their respective duties.

Elder Appleby then addressed a large and increased audience, on the subject of the coming forth of the Book of Mormon and all the great events connected therewith, who listened with profound attention to the subjects set forth.

Adjourned, to meet in the evening at the house of Brother Sparks.

Met at seven o'clock—prayer by the president, after which he addressed the members on the order of the church, tithing, &c., followed by Elders Appleby, Lane and Sparks.

The Saints rejoiced in the fulness of the gospel which they had embraced, and we trust much good was done in the name of the holy child Jesus.

Adjourned, to meet in New Haven on the first Friday, Saturday and Sunday in March next.

M. SIRRINE, Pres't.

W. I. Appleby, Sec'y.

From the N. Y. Prophet.

BOSTON FEMALE PENNY AND SEWING SOCIETY.

At the second quarterly meeting of the Female Penny and Sewing Society, held at Sister

M. MacAllister's 296 Washington street, Boston, on Tuesday evening, January 28th, 1845. M. MacAllister, President, Mary G. Allen, Secretary, Elvira Baldwin Treasurer.

Meeting opened by prayer.

Moved and seconded that the Treasurer report the receipts for the last six months, (carried.)

Report:—Received from the members of the Society,	\$ 15,44
Donations from Brethren	3,50
Work,	10,72
For the constitution,	,37

Making in all moneys received,	\$ 30,03
Money paid out for sundry articles,	8,76

Leaving in all,	21,27
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Moved and seconded, that the above report be accepted, (carried): that the above money be paid to Brother Benson, and have it forwarded for the use of the temple, (carried unanimously.)

Sister Baldwin resigns the office of treasurer; moved and seconded that Sister Clarissa Dev-enport be appointed treasurer, (carried.)

Moved and seconded, that the minutes of this meeting be published in the Prophet, Nauvoo Neighbor and Times and Seasons.

Moved and seconded, that the sisters of the Boston branch of the church of Jesus Christ of Latter-day Saints have a levee, and that the proceedings of the same be applied for the building of the temple.

MARY MAC ALLISTER, Pres't.

Mary G. Allen, Sec'y.

COMMUNICATIONS.

Landaff, N. H. Jan. 13, 1845.

Brother Taylor:—

The interest I feel in the cause of truth, and the desire for the advancement of the kingdom of our Redeemer, makes me anxious to obtain every information respecting the work of the Lord in these last days. I have felt to rejoice that I live in this day and age of the world, when the glorious light of heaven is beginning again to break forth out of obscurity and out of darkness, and the Redeemer's kingdom is beginning to roll on in spite of all the powers of earth and hell combined. And though wicked men may rage and waste the fury of their spite, and though the servants of God may be called to seal their mission with their blood, yet the progress of truth cannot be stayed,—its light cannot be quenched,—the hope of the saints cannot be extinguished, nor the religion of heaven undermined. No! the

eternal purposes of the great Jehovah must and will roll on,—the ancient prophecies must be fulfilled, and not one jot or tittle of his promises will fail.

The words of the angel to Joseph, "The work shall increase the more opposed, and spread wider and wider till it shall go forth to every nation and people under the whole heaven," have afforded me much consolation, when new trials have seemed to forbode the saints, and deep affliction and persecution have been their lot. Thus far have these words been fulfilled. Who could have thought fourteen years ago (unless aided by the spirit of prophecy) the church would have increased to its present number midst such discouragement and privations, having to contend with the bigotry and prejudice of this generation, the false reports that have been wafted on every breeze and every engine that could be employed to hinder the work?

I am happy to learn that all is union and peace at Nauvoo, and that evidences present themselves to show that God has not forsaken his church and people. Though there may arise men of corrupt minds and draw away some disciples after them, yet they, whose trust is in the Lord, shall be as Mount Zion, that cannot be removed; but abideth continually.

When I received intelligence of the death of Joseph and Hyrum Smith, I felt that this was indeed a time of trial and sorrow to the saints. My mind was led to reflect upon the words of our Savior to his disciples upon another occasion, when he was about to be taken from them, and by wicked hands crucified and slain: Verily, verily, said he, ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy: ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

I thought what must have been their feelings after having forsaken their worldly interest, their friends and their reputation; and after having awakened throughout Judea, the expectation, that the kingdom of heaven was at hand, to see their king thus triumphed over by his enemies, and finally overcome and put to death; all their prospects were now apparently cut off; for as yet they understood not the scripture that he must rise again. But soon their sorrow was turned into joy, when, lo! from the regions of glory an angel descended, rolled back the stone from the door of the sepulchre, and sat upon it; whose countenance was like lightning, and for fear of him did the keepers shake and become as dead men! Jesus burst the bands of death, and came forth tri-

umphant from the tomb, clothed with immortality. He soon appeared to his disciples and said to them, all power is given to me in heaven and on earth: go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even to the end of the world.

Now we do not sorrow as those without hope. For if we believe that Jesus died and rose again, they also which sleep in Christ, will God bring with him. Through him is preached unto us the resurrection from the dead.

I want to tell you a little about the situation of the people and churches in this place. The doctrine of Mr. Miller has gained considerable credence here. The consequence has been, division has taken place, and the churches to a considerable degree, broken up. This has looked to me a little like the beginning of the fulfilment of a prophecy in the Book of Mormon, first book of Nephi, seventh chapter:—"For the time shall speedily come, that all churches that are built up to get gain, and all those that are built up to get power, over the flesh and to become popular, &c., must be brought low. They are they who need fear and tremble, and quake."

But what is more surprising, is, that people of sense and professing to have an understanding of the scriptures who have not fully embraced this theory, can see no reason why it should not be so; why the Lord should not immediately appear: they appear to have no firm foundation on which to rest. If I tell them that Israel must first be gathered according to the testimony of the prophets, I am told the Israel spoken of, is not the literal descendants of Abraham, but the true Israel of God; the gathering a spiritual gathering, and the prophecies to be fulfilled in the resurrection state.

Now Brother Taylor, if I should not trespass too much upon your patience, I have a request that you would publish in the Times and Seasons an article, pointing out clearly those prophecies, concerning the restoration of Israel, that are to be fulfilled literally, and previous to the coming of the Lord; and show the reasons why they are to be fulfilled literally, and the inconsistency of putting upon them a spiritual construction. I will give a few of my views upon the subject, but as I have to confine them within the small compass of a letter they must necessarily be few. And if my views are erroneous I wish to see them corrected.

I had supposed from the forty-ninth chapter of Isaiah, and other places that the Gentiles had something to do in this work; and I cannot

see how this can be effected if the gathering has reference only to the gathering of the elect, by the angels, at the time of Christ's coming. Again I have supposed from the eighteenth chapter of Isaiah, that the land of America (or indeed some land) had something to do in bringing to the place of the name of the Lord of Hosts, the Mount Zion, a present of a people scattered and peeled, hitherto terrible from their beginning, &c. Again the manner of the gathering spoken of in the last chapter of Isaiah: the setting a sign among them, and sending those that are escaped to the nations; the bringing them an offering to the Lord, upon horses, and in chariots, and in litters, and upon mules and swift-footed beasts, does not look to me much like a spiritual gathering; neither does the coming of the company described by Jeremiah, chapter 31:8 and 9 verses. Neither can I see the propriety (unless it be understood literally) of the Lord sending many fishers and many hunters to hunt Israel from the holes and the rocks and so forth.

Again we learn from Isaiah 11: and Micah 7:15, and from Esdras 13:47, that when the remnant that are left of Assyria shall return, the Lord will show unto him marvellous things according to the days of their coming out of the land of Egypt; a highway will be prepared like as there was for Israel, and the streams will be staved again that they may go over on dry ground.

Again another reason for supposing the Jews will be gathered previous to the coming of the Lord is the gathering of the nations against Jerusalem to battle, spoken of in the thirty-eighth and thirty-ninth chapters of Ezekiel, the third chapter of Joel, and the fourteenth of Zechariah. Again the eighth chapter of Zechariah was not fulfilled at the time of their return from Babylon; I cannot think that any will be so infirm as to lean upon their staves in the resurrection state.

I want to write more, but have not room.—My heart is with the saints; to them I am bound by the strong ties of christian love.—And that God would roll on his work, scatter light and truth among the nations of the earth, and cause error and superstition to fall, is the prayer of your unworthy sister in Christ.

PHEBE FOSTER.

COPY OF A LETTER, TO A. W. BABBITT
ESQ. AT SPRINGFIELD.

Nauvoo, Jan. 30th, 1845.

Honorable Sir:

The interest that I feel in the welfare and prosperity of God's chosen people in this place, prompts me to take my pen at this crisis, and

step beyond the bounds of a female accustomed to move in the humble and domestic circles of life; and address myself to the Representative of a people laden with sorrow and acquainted with grief. I claim not to be the mouth-piece of this community, for they have not appointed me that station; and therefore, I wish no one but myself, to be responsible for this communication: yet, I feel myself safe in saying, that there are many bosoms in this place, burning with the same principles that recent legislative acts have kindled in my own.

I am told that a letter has just been received here from Gen. Backenstos, in which the repeal of our city charter is confirmed. There seems to be not a single doubt entertained by your friends here concerning your diligence, ability, and faithfulness in the discharge of your duty. In fact, I do not hesitate to say, that the blessings of a grateful people rest upon you both, and also upon those other honorable gentlemen who took so able a part with you in defending our rights. May heaven bless you; and when the storms of life are past, may it be our happy lot to meet in that country where tyranny and injustice are not known, and where the oppressor's arm has no power.

Had the courage of tigers armed your breasts and eloquence more lucid and burning than that which flows from an angel's tongue, escaped your lips, mingled with the sobs and tears of broken hearted widows and orphans, whose husbands and fathers have been cruelly and treacherously murdered when under the protection of a sovereign state, you could have made no more impression upon the flinty hearts of men bent on Mormon extermination, than the thunder of a '74' upon the fortress 'Gibraltar.'

I cannot find language to express the utter contempt with which I regard the pretended liberality of Mr. Anderson. He says, "If the people of Nauvoo will respectfully ask for a new charter of limited powers, I am ready to grant it." Have the people of Nauvoo ever asked a favor disrespectfully of the legislature? If they have, I have it yet to learn. But to the point: What would Mr. Anderson think of that man, whose only right was his superior strength, that should forcibly take from his pocket a doubloon which he came honorably by, and which was all he had? Would he not consider him a highway-man? But farther: Suppose the robber should afterwards turn to him and say, now if you will respectfully ask me for a new coin, I will give you a penny: Would Mr. A. accept the proffered gift, or thank the robber for his liberality? I wish you would ask him.

I am not Nauvoo, nor the people of Nauvoo, and therefore, cannot say what they will do.— But my own feelings are: Sooner be the prophet's fate my own, than suffer the pride and dignity of my character to be so humbled as to ask any favor of those hands that are reeking fresh with my brothers' blood, and by the strongest proofs in their power to give, have decreed my own ruin and extermination. They have not only acknowledged, but even justified the murderous deed, and have also fathered the crime, by wresting from the hands of the officer and retaining in the Senate, the man who stands indicted for killing the Lord's anointed. Had you, dear sir, been indicted for a like offence against an Anti-Mormon, how long would you have retained your seat in the House? I presume to say, that you would have been hurled from your seat, and that justly too, as quick as was Lucifer when he rebelled in heaven: For me to ask favors of the hands that have been raised to justify the shedding of my brothers' blood, would be a violation of every principle that dwells in my heart. Were I to do it, I should consider myself unworthy of my country and my God. You are the representative of a noble race. I am but one obscure person, and for you to be influenced in your capacity by the private views of a humble female, would not be to honor your high and responsible trust.

If the legislature of Illinois are disposed to strip us of our covering, (the charter) and leave us naked, exposed to the chilling blasts of mobocratic fury which already begin to blow—if "it must needs be," we hope to die like noble spirits, and live again to see the robes of state dripping with the blood of innocence, and those who wear them appear before us to receive their final sentence, when "*the saints shall judge the world.*" But I assure you, sir, that if the people of Nauvoo do not get a new charter till I ask for it, they will never have one, unless my mind should materially alter: for from past examples, I could go to the gates of perdition and ask mercy from that department, with just as much hopes of success, as I could go to the legislature of Illinois, to ask a favor for the Latter-day Saints. They very well know the wrong and injustice they have done us, and the evil and calamity to which they have exposed us by repealing our charter; and now if they have no more honor, feeling, or humanity, than to leave us in this situation, without our coming like abject slaves to plead and implore for that which every noble and generous spirit would scorn to withhold, though never asked; namely, our just rights, let the consequences be on their heads. I would gladly have our

people show to the legislature and to the world, that we possess feelings too, exalted and spirits too noble to bow with deference to such unequal measures. Do they wish to secure our loyalty? Let them give us equal rights. Do they wish to drive us to desperation? Let them rob us of every inducement to honor our country's laws, that in after years when the elements of excitement and strife have retired within their own natural borders, let the disgraceful transactions be echoed from every state and civilized government under heaven, and then let them meet us face to face before that tribunal where truth and justice must have their claim.

Very Respectfully,

ELIZA R. SNOW.

To A. W. BARBITT, Esq.

TIMES AND SEASONS.

CITY OF NAUVOO,

MARCH 1, 1845.

THE ANGELS.

In the thirteenth chapter of Matthew, is some of the wonderful wisdom of Jesus Christ, put forth in parables: and, with all the rest, this question and answer:—

"Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This, like all the revelations of God, is a specimen of Mormonism: to bring forth things *new and old*. But what can be brought forth concerning the angels that will interest the saint; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what their duties are before the Lord.

According to the best understanding we have of the scriptures, there are three, perhaps four, kinds of angels:—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels, which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot; and the angels which are ministering spirits; and it may be a matter of investigation to determine

whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connection with the idea of Paul and the Psalmist, (if rightly translated) "who maketh or sendeth his ministering spirits, angels, (or messengers) a flame of fire" or in flames of fire, would give us a fourth grade of angels; and a true Mormon would go on to prove the case still further, on this wise: that Jesus Christ did the same work that his Father had done: and that Christ's disciples did the same work that he had done; and as he went in the spirit before his resurrection, during the three days that his body lay in the sepulchre, to preach to the spirits in prison, so also do and will his disciples in all ages of the world since he opened the door of the resurrection. Again, John says

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and so save the dead? If any are wise let them say.

But the greatest matter of mystery concerning angels, is, that they, or some of them at least, live by eating. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh; and spirits to spirits: this was the case with John when he said:

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren the prophets."

The angels are our watchmen, for Satan said to Jesus: "he will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the scriptures, that the angels, while God has saint upon the earth, stay in this lower world to ward off evil: for the prophet Isaiah has left this testimony on that subject

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses."

For he said, Surely they are my people, children that will not lie: so he was their Savior.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

The angels that have gone forth at sundry times to execute the decrees of God, fully substantiate this fact: Abraham, Hagar, Jacob, Balaam, Joshua, Gideon, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry, put together: though some men try to deny it, and some to explain away the meaning; still there is so much testimony in the bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea-spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying; "And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or in the case of Nebuchadnezzar when he dreamed of the great image, which fled from his mind, how could Daniel not only have brought the image, but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the bible which comes

nearer the fact, or more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

The wise men were warned in a dream; and the angel of the Lord warned Joseph in a dream; and the fact is, spirit ministers to spirit, and so we dream revelations, because the angels inform our spirits what to dream; and the eyes of our understandings see it; and the ears of our perception conceive; and lo there is a line of communication from heaven to earth!

And this is not all; who is it that carries the saints' sins to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

No wonder, then, that our sins go to judgment beforehand: and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal; and the water wherein we are baptised, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer; so he called the name of the place *Penuel*: "face

of God." The next and most prominent example is, that where Joshua learned the fate of Jericho before it fell by blowing "rams horns:"

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's Revelations on the Isle of Patmos:

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all: to which we reply, so it is, and many people do not believe in God, man, nor the devil; but the time is at hand when the saints will know better and do better:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials" labelled "the prayers of the saints."

INDIAN AFFAIRS.

At sundry times, since the church of Jesus Christ of Latter-Day Saints, came out of the wilderness, statements have been published by said church, to show how the affairs of the Indians were progressing;—and, feeling the same

zeal for their eternal welfare, of the 'seed of the promise' made to our fathers, we again approach the subject, for the same object. We have before us the documents accompanying the President's Message, to both houses of Congress, at the present session, where the instructions of the commissioner, on Indian affairs, and the reports of sub-agents and others, cover 203 pages octavo;—from which we draw substance for our remarks, and such information as we judge proper for the saints, and all interested in the restoration of Israel.

The greatest object of government seems to be, to remove the Indians west of the Mississippi river, though some are located west of the Mississippi; and some remain in the regions of the north western Lakes.

Government has assumed the fatherly care of a great people, if they did but realize it, as well as a great territory, extending from sea to sea, and from the Gulf of Mexico, to the British boundary north.

It will be seen, that the statement below only includes the Indians, under the direction of agencies, leaving as many unnumbered as those numbered.

The following table shows the name and number of each tribe west of the Mississippi:

Appachees	20,280
Arikarees	1,200
Arrapahas	2,500
Assinaboins	7,000
Blackfeet	1,300
Caddoes	2,000
Comanches	19,200
Cherokees	25,911
Cheyennes	2,000
Chickasaws	4,990
Chippewas, Ottowas and Pottawatomes and Pottawatomes of Indiana	5,779
Chippewas of the lakes	7,605
Choctaws	15,177
Creeks	24,594
Crees	800
Crows	4,000
Delawares	1,059
Eutaws	19,200
Flatheads	800
Florida Indians	3,824
Gros Ventres	3,300
Iowas	470
Kansas	1,700
Kickapoos	5,88
Kiowas	1,800
Mandans	300
Menomonies	2,500
Miamies	661
Ministars	4,000
New York Indians	3,293

Omahas	1,301
Oneidas of Green Bay	722
Osages	4,102
Ottos and Missourias	931
Ottowas and Chippewas, together with the Chippewas of Michigan	7,055
Pagans	30,000
Pancas	777
Pawnees	12,500
Peorias and Kaskaakias	150
Piankeshaws	162
Pottawatomes of Huron	100
Quapaws	400
Sacs and Foxes of Mississippi	2,348
Sacs of Missouri	414
Senecas from Sandusky	251
Senecas and Shawnees	211
Shawnees	1,272
Sioux	25,000
Snakes	1,000
Stockbridges of Green Bay	207
Stockbridges and Munsees, and Dela- wares and Munsees	330
Swan Creek and Black River Chippewas	113
Weas	225
Winnebagoes	4,500
Wyandots of Michigan	75
Wyandots of Ohio	664

The next item that occupies our attention is the

"Amount appropriated for fulfilling treaties with various Indian tribes, for the fiscal year commencing July 1, 1843, and ending June 30, 1844, and the amount drawn thereon to June 30, 1844, inclusive, and the balance remaining undrawn, as per statement

\$750,568 00

Amount appropriated for the current expenses of the Indian Department, &c.

93,300 00

Civilization of Indians, &c. 10,000 00

So it seems that it cost our Government almost a million yearly to civilize and christianize the Indians; though a quarter of a century's experience in religious and political experiments, show but a small profit on such an overwhelming capital.

The fact is, about one hundred thousand dollars, are expended to a corrupt or office seeking, or corrupting set of agents; five or six hundred thousand dollars go as annuities, but never get further than into the 'Indian traders' pockets for trinkets, or goods that, with them brings one hundred to one thousand per cent profit; or perhaps, the agents retain one half for damage and supposed crimes.

Every person at all acquainted with men and measures on the frontier; knows that offenses

degrading and reprehensible to humanity, go unwhipt of justice."

To prove this assertion, we give the minutes of two meetings as reported by the agents of government, viz:—

Minutes of a council held by the Sac and Fox nation of Missouri river, with W. P. Richardson, Indian sub-agent at the Great Nemaha sub-agency, on the 4th day of October, 1844.

Nesomquot, chief of the Sacs and Foxes, said: "My father: We have met you, to talk about and transact much business. We are willing, and do hereby, appropriate all of our school-fund to the building up and support of the manual-labor boarding-school about to be established on the land of the Iowas, so long as we live on the land now occupied by us. We understand from you that there is on hand at this time the sum of \$1,540 05, which has been sent to you; also, the sum of \$1,540 in the hands of our great father, which he is anxious we should give to this school. We give it altogether, with what may be due us from year to year, for education purposes—with the condition, that if our nation desire it, they shall have the right to send their children to the school. You know many of us are opposed to having our children educated;—some of us think differently, and will, no doubt, send their children to the school. As we cannot get the money, we freely surrender it for the benefit of the manual-labor boarding school.

"I want now to talk about the money which has been withheld from our nation to pay for cattle which we are charged with killing, of Mr. Wallis. Tell our great father that we did not kill Mr. Wallis's cattle.

"We do not swear on a book, like our white brothers. Tell our great father that he has listened to the talk of bad white men, and taken our money from us, without hearing what we had to say in our defence. We did not kill these cattle; but they were lost by the carelessness of their owners, and the men who had the care of them. White men, and not Indians, ought to pay for them. Father, we have given our money to the school, and we hope it will please our great father and our white brothers. Father, we have a request to make of our great father: we owe our friend F. W. Risque for services rendered our tribe in making the treaty of 1837, in the sum of \$4,000. He has our obligation for \$3,500, and he claims interest of us on said contract. We are very poor, and do not feel able to pay him more than \$4,000—five hundred dollars for waiting on us, and his expenses. We have given him our note for \$4,000, and we have signed receipts for that amount, under your instructions.

We want our great father to make the payment to Risque out of the money which we ought to have got in 1838. We understand that our great father says that the money was sent to us in 1838. We did not get \$4,700 in 1838—no such sum was received by us; and if our receipts were made, they were not made by us, but were forged. We also understand that there is due to us \$1,171 50 for blacksmithing in 1839 and 1840; and for our farming operations, \$2,325 of the same year. Out of these funds, which are certainly due us, we want our friend Mr. Risque paid. We feel sure our great father will not hesitate to do this, as we have done as he wanted us with our school-funds. After paying Mr. Risque, we want the balance of this money sent to us, for we are very poor, in consequence of our money being kept to pay for killing cattle. We also ask our great father to send us \$2,000 out of our next year's annuity, to relieve us through the winter. Our corn was destroyed by the waters, and we must suffer if we get no money. We hope our great father will hear this request of his red children, and do as we request him."

Sho-ko-pe, (Sac chief.) "My father, we have heard the words of our chief Nesomquot. What he says is very good. It is the will of our nation that it should be as he has said.—My father, we do not want any goods sent next year. We sent last year for such goods as suited us, but we were not heard. No attention was paid to our wants, and we will not take anything but the money. Our goods were much inferior to what we got before, and we do not want any more. My father, I am done."

Minutes of a council held at the Great Nemaha sub-agency on the 24th September, 1844, by W. P. Richardson with the chiefs and braves of the Iowa tribe of Indians.

Major Richardson said to the chiefs: "My children, some evil white men have reported that I have kept \$2,500 of your money for the cattle some of your men killed last spring belonging to the Oregon company. I want you to say if it is so." Nauchemingo (a head chief) said: "It is all lies; it is like lying and stealing both, to say that." Major Richardson said: "You bring me and yourselves into much trouble by having to do with vicious white men; I hope you will have nothing more to do with them." Nauchemingo: "My father, I want to talk about the money our great father has kept, which our white brothers say is for killing cattle many years ago; we want him to look at it again, and see if he has done right. We want him here, and our father at St. Louis, and our great father at Washington, to look at the matter again. By keeping our money,

they have made up very poor. We think the father we have got now will do something for us. Some of the fathers we have had did not try to do us good. Our great father has kept some of our money; and the waters have been very high, and taken all, or almost all, our corn; and we want our great father to pity us, for we are very poor. The man who sent us goods this year did not hear what we said to him last year; he has not sent us what we sent for; we will not take any more goods. They will not send us what we want; we will take the money. We want our great father to pity us, for we are so poor; we want him to send us three boxes more out of our next year's annuity, and to keep the balance till this time next year. Father, we want no blacksmith this year; we want the money due us for blacksmithing, and that due us for purposes of education, to be applied to building the house for the boarding manual-labor school, amounting, we are told, to \$1,456 62. We want to have a man to farm for us this year, but do not want any smith. I have no more to say—only want our great father to pity us, and keep our women and children from starving.

He-we-tha-cha: "Father, we want you to listen to what our chief says; it is very good. Want our great father to send us three boxes now. We are very poor."

Cawamonga said: "Father, we are very poor indeed. We want you to get our great father to give us three boxes more: want it this fall."

Aha-ka said: "Father, we have come to ask you some things. We want some money very bad; our little children, not three feet high, are suffering. They did not give us what we sent for."

Wa-ca-ra-che-ra said: "Father, we want you to pity us. We are very poor; our great father is very rich. It will not hurt him to send us three boxes, and take it out of our next annuity."

Cha-la-ne-a-nga said: "Father, I agree with our chief. We want no smith this year, but we want a farmer."

Wa-tha-cu-ni-cha said: "Father, we have heard what our chief has said: it is very good."

Wa-pe-u said: "Father, our ears have been very near to our chief, and we have marked his words. We want our great father to send us three boxes of silver, so that we may keep our little children from starving."

Nauebemingo (principal chief) said: "Father, we have given what is due to us for blacksmithing, (about \$500,) and what is due to us for education, making in all about a box and a half, to help to build up a boarding-school

so that our children may learn to read and write; and we think our great father ought to send us the money soon, to keep us from suffering. We sent last year for some military coats and some medals; but we got none. We want some medals, to show that we are good friends to our great father. Father, we are done."

Notwithstanding so much has been said and done to establish missions and schools among the Indians for the last twenty years, yet the hand of the Holy one of Israel, upon the transgressors of the Statutes of Mount Sinai, is visible on that "afflicted people" to chasten them for a better covenant.

If there be any exception, it must be witnessed among the *Oncidas*, removed from the State of New York to Duck Creek, Wisconsin Territory. Mr. Davis, their Missionary, gives the following synopsis of them:

Number of families	150
Number of souls	722
Frame houses	20
Block houses	43
Log houses	84
Frame barns	51
Log barns	38
Wagons	30
Sleighs	87
Ploughs	69
Harrows	51
Fanning mills	15
Threshing machine	1
Horses	104
Oxen	200
Cows	181
Calves and young cattle	110
Hogs	561
Domestic fowls	1,206
Sheep	5
Clocks	17

Dr. White the Indian agent of Oregon Territory, gives the following particulars of the far west:

Willamette, March, 1843.

The Nez Percés have one governor, or principle chief; twelve subordinate chiefs of equal power, being the heads of the different villages or clans, with their five officers to execute all their lawful orders, which laws they have printed in their own language and read understandingly. The chiefs are held responsible to the whites for the good behavior of the tribe. They are a happy and orderly people, forming an honorable exception to the general Indian character; being more industrious, cleanly, sensible, dignified, and virtuous.

This organization was effected last fall, and operates well; and with them, it is to be hoped, will succeed. A few days since, governor Mc-

Laughlin favored me with a note addressed to him from the Rev. H. H. Spaulding, missionary to this tribe, stating as follows:

"The Indians in this vicinity are remarkably quiet this winter, and are highly pleased with the laws recommended by Dr. White, which were unanimously adopted by the chiefs and people in council assembled.

"The visit of Dr. White and assistants to this upper country will evidently prove an incalculable blessing to this people.

"The school now numbers 224 in daily attendance, embracing most of the chiefs and principal men of the nation."

Laws of the Nes Perces.

Article 1.—Whoever wilfully takes life, shall be hung.

Article 2.—Whoever burns a dwelling shall be hung.

Article 3.—Whoever burns an outbuilding, shall be imprisoned six months, receive fifty lashes, and pay all damages.

Article 4.—Whoever carelessly burns a house or any property, shall pay damages.

Article 5.—If any one enter a dwelling without permission of the occupant, the chiefs shall punish him as they think proper. Public rooms are excepted.

Article 6.—If any one steal he shall pay back two-fold; and if it be the value of a beaver skin, he shall pay back two-fold, and receive fifty lashes.

Article 7.—If any one enter a field and injure the crops, or throw down the fence, so that cattle or horses go in and do damage, he shall pay all damages, and receive twenty-five lashes for every offence.

Article 8.—Those only may keep dogs, who travel, or live among the game. If a dog kills a lamb, calf, or any domestic animal, the owner of the dog shall pay the damage, and kill the dog.

Article 9.—If an Indian break these laws, he shall be punished by his chief. If a white man break them, he shall be reported to the agent, and punished at his instance.

Article 10.—If an Indian raise a gun or other weapon against a white man, it shall be reported to the chiefs, and they shall punish him. If a white man do the same to an Indian, it shall be reported to the agent, and he shall punish or redress it.

E. WHITE.

Having quoted enough to show the saints that Government, money and missionaries, cannot perform what God has declared by the mouth of his prophets, he will do himself, let

us proceed to bring together a few ideas relating to this great people and great work. For the prophet Isaiah says: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

There is a mistaken notion got into the heads of the clergy of these last days; they suppose, or make believe that God wants them to do his business and have the government pay for it. It makes fat livings for priest and plenty of taxes for the people, but as to any signal good to the country, the past and the present know nothing of it, and we have strong doubts whether, the future will.

The United States' Government puts on a smiling face, and paints the sepulchres of the dead, and for a pretence, boasts of charity and benevolence to the Indians; and hires missionaries, school masters, farmers, mechanics, and agents, and at the same time keeps shoving these Lords of the soil 'further west;' and now forsooth, as the case has ever been since, the 'old thirteen United States,' were strong enough to go alone, whenever the whites are numerous enough to take care of themselves, a new Territory is ordained; and then 'obedience is better than sacrifice.'

The new territories of Nebraska, and Oregon winds up the 'poor Indians' hope' of a glorious hereafter, so far as our Government is concerned in dealing out the destinies of man. The bounty to white families, before a foot of it is purchased, is *six hundred and forty acres* to each actual settling family!

This has some resemblance of that auspicious day when satan took our Savior upon an exceeding high mountain, and showed him all the kingdoms of the earth, and the glory of them; *all these will I give thee if thou wilt worship me.*

As to what the missionaries do for the Indians, they have their reward; *they are hirelings*!—All they have done, and all they will do, will be as a drop in the bucket. Jeremiah told the story when he exclaimed: 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was a stronger than he.'

It will be seen that God, and not man, has the power to bring Jacob to his glory again. —The book of Mormon in 12th chapter of the 2d Book of Nephi says: "And now I would proph-

ecy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ which was had among their fathers.—And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God: and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a pure and delightful people.”

But we must close. The strange work of God has begun. The vision which Habakkuk wrote and made plain upon *tables*, or plates, so that he that run might read,—speaks at the appointed time; and though it tarried several thousand years, yet it is surely here and Israel can live by his faith. The ‘remnant,’ will know the voice of their shepherd; He that scattered will gather him and no thanks to the Gentiles. We glory in the prospect before us; and every honest man will do likewise. Only think: the mountains to be laid low; the valleys exalted; the seas rolled back to their place; Israel gathered from his long dispersion; Zion and Jerusalem rebuilt; the gentiles cured of their customs; satan bound for a thousand years, and Jesus Christ triumph over his foes! Who would not glory?

The constitution guarantees the liberty of conscience, the freedom of speech and of the press, when they are not clandestinely used for murder and treason, to all denominations alike,—(in our opinion.) and we have made use of these rights in the foregoing remarks to open the eyes of men to the great events, which are transpiring and will transpire till ‘Babylon sinks, like a millstone cast into the sea.’

That we may not be accused of a want of charity, we will state, no doubt, the government officers do what they consider humane and praiseworthy in removing the Indians; and the christian clergy suppose they are rendering God a little service in preaching to and teaching the rude sons of the forest;—but from the results of their labors for a half century; and the sacred word of God, wherein it appears he has never given authority to any to act for him without direct revelation, it will be sufficient

for our purpose, to say when the deliverer comes out of Zion, he will turn away ungodliness from Jacob.

THE YOUTH.

At the present time, there is nothing of so much consequence to the saints in the kingdom of God, as “training up the children, of years of discretion, in the way they should go,” that when they are old they may not depart from it.

To see children break the Sabbath by running about and playing on Sunday; to see them saucy too to persons of riper years; to see them filling up the streets to play upon week days, and to hear them swear and use vulgar language, is a disgrace to their parents; a stigma upon the neighborhood; and a slow poison to themselves, that will eventually corrupt and ruin their reputations, unless cured by virtue and reason.

How solemnly does the sacred injunction of God Almighty to the children of Israel, apply:

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.”

The most heavenly idea we have witnessed recently, is, the meeting of the children and youth, to worship God, and to practice holiness by a recitation of scripture, by singing and by prayer. Such a course is praise-worthy, and virtuous boys and girls, who thus improve their time and manners, will yet have the joy to say: it was good for us that we followed after righteousness while young: we know how to behave in age, and save our souls from the “second death,” and when we die we shall inherit eternal lives.

Good parents will bring up good children; and good children will exalt themselves to good saints; and good saints will take the kingdom, under the whole heavens, and possess it forever and ever.

ANOTHER MORMON WITNESS.

A Relic.—A day or two ago, an oak was cut down a short distance from Harrisburg, (and near an old revolutionary relic, known as Paxson’s church,) which, upon counting the growth proved to be near four hundred years old, and perfectly embedded in it, at a height of near thirty feet from the ground, was found a well shaped stone mortar and pestle, and an instrument very much resembling an axe, though much smaller in size. They had evidently been placed in the crotch of the tree, which had grown together over them, and, from an examination of the section, it is perfectly manifest that they must have been there at least three